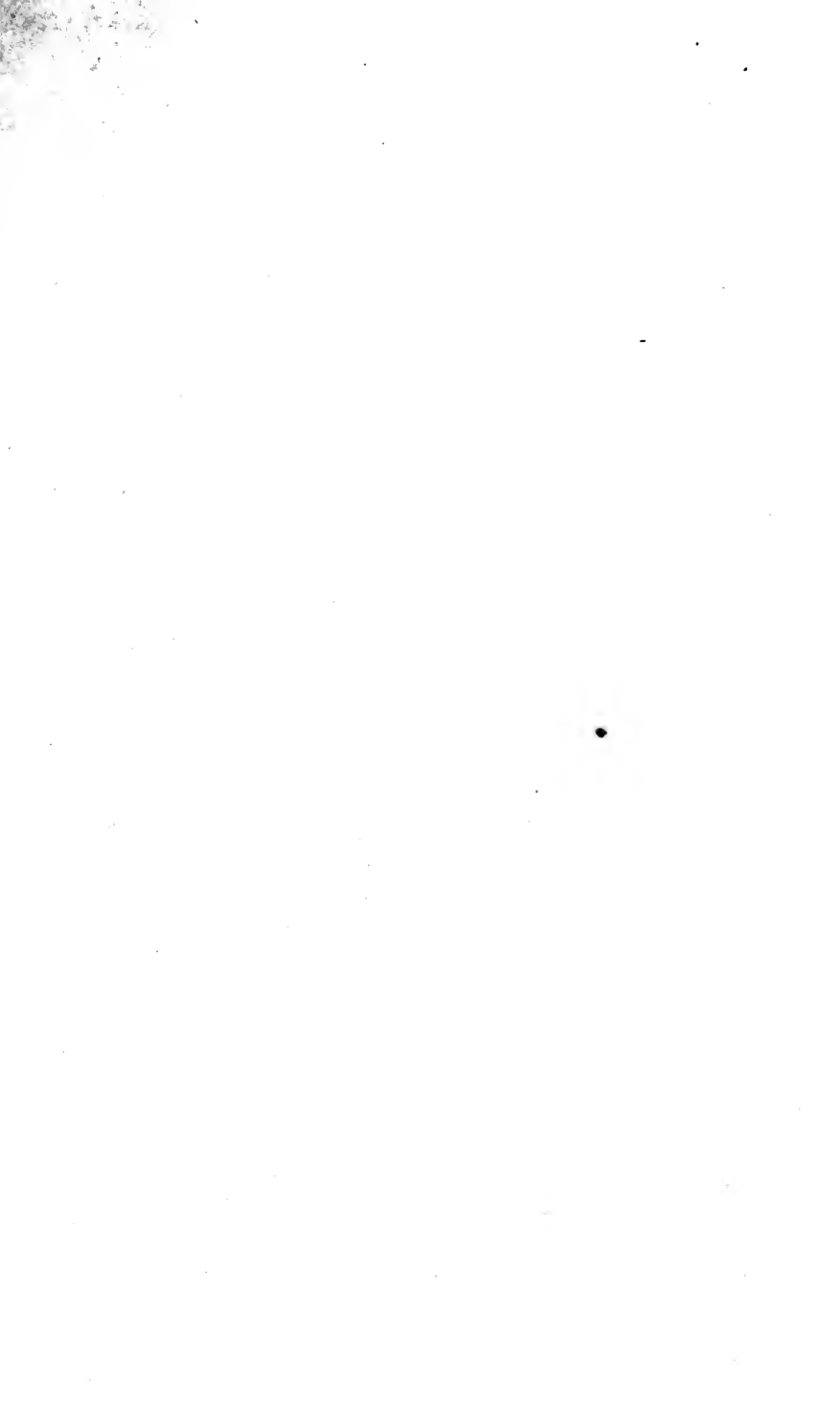


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ON
THE MEANS OF RENDERING MORE EFFICIENT
THE
EDUCATION OF THE PEOPLE.

A LETTER

TO
THE LORD BISHOP OF ST. DAVID'S.

BY
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VICAR OF LEEDS.

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2

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A L T T E R,

&c. &c.

MY LORD BISHOP,

IN the speech addressed by your Lordship to the House of Lords on the 10th of May, in which you pleaded earnestly, as the case requires, in behalf of the uneducated population of the Principality of Wales, you justly remarked that the question is not as to the deficiency of the means of education, a point which must unfortunately be admitted by every one, but as to the mode in which the acknowledged evil is to be remedied. You added that you did not entertain any hope that Government would provide any general measure for educating the people of Wales, after so many measures with reference to general education in England had failed, and that such a result from any inquiry which might be instituted you did not anticipate.

Now, my Lord, upon this subject I have thought deeply, and for many years, and I have arrived, myself, at the conclusion that some very general measure for the education of the people must be, ere long, adopted by the State; and I think that among the

working clergy of the manufacturing districts this opinion is every where gaining ground, although we are all of us anxious, in any suggestions we have to offer, to act consistently on the principles of the Church.

I am, as a churchman, and a high churchman, addressing your Lordship to prevail upon you to apply the great powers of your mind to this momentous subject ; and, distinguished as you are for energy on the one hand, and for prudence on the other, I cannot but hope that some measure may be devised by your Lordship such as may meet the wants of our increasing population, and commend itself to the judgment of good men of all parties, willing to make great sacrifices, in order to accomplish so great an object.

Your Lordship seems to be admirably fitted for such an office, not only from the circumstances to which I have before alluded, but because you have the confidence of opposite parties. Your political principles are, as we all know, liberal, and you have adhered to them consistently, though meekly, through life ; at the same time, those who have adhered with equal firmness and consistency to the principles of the Church of England have always met with that justice from your Lordship which they have sometimes looked for in vain in other quarters. It is as a devoted minister of the Church of England, that I now write ; and though I write with the desire of ascertaining what concessions, consistently with those principles, we can make, I am aware that proposals made by me will be received with suspicion in some quarters, and it is with a view of obtaining for them

a calm consideration from all parties that I desire to address them to your Lordship.

We live in an age when the question is not *whether* but *how* the poor are to be educated. And when I remember the difficulties with which the clergy had to contend five and twenty or thirty years ago, in order to convince men that the education of the poor is even desirable, I cannot but feel that much credit is due to the clergy, who have succeeded in raising a very different feeling in the minds of churchmen. They have, God be praised, preached down effectually that heresy of which I remember the prevalence, according to which even good men were induced to suppose that the allwise God had given to man an immortal mind, capable of great things, without the intention, with respect to a large portion of the human race, that it should be exercised. That ungodly selfishness is now exploded, by which the upper classes of society were induced to suppose that mental pleasures were a luxury reserved for their exclusive enjoyment, although they were often forced to adopt the dog-in-the-manger system, and neither taste of those pleasures themselves, nor permit them to others. Whatever may add to the innocent enjoyments of our poorer brethren, we are bound by common feelings of charity to procure for them if possible; and this duty becomes the more important when the object in view is to call them from the world of sense without, by opening to them the world of thought within, and by adopting those means which cannot fail to soften, refine, and humanize the character.

I am aware that some enthusiasts in the cause of

education anticipate results from it which we know, as Christians, can never, through this instrumentality alone, be accomplished. To the unsanctified heart education may often be a bane and not a blessing; but I do believe that it is impossible for us, except by miracle, to sustain Christianity in this country, unless very decided and very energetic measures be speedily adopted to secure for our manufacturing population that moral training which is the basis of all good education, and without which religion becomes a mere dogma—an illegitimate mode of expressing political sentiment. Although I would not confound moral training with what I consider to be religious education, yet such training may be used as the handmaid of religion, and for want of it thousands of our fellow-creatures are relapsing into barbarism, and becoming worse than heathens. I say worse than heathens, because, as your Lordship well knows, one of the evidences in favour of Christianity is this, that he by whom it is rejected when offered has no alternative left: he must accept Christianity, or he can have no religion; he becomes the worst sort of infidel. A heathen has a religion, though a corrupt one: a corrupted or apostate Christian is without any God in the world, except his own belly.

I admit with gratitude the good which has been accomplished through the instrumentality of the National Society. I concede with pleasure the credit which is due to dissenting societies, especially to the Methodists. I demand the praise of all unprejudiced men for the indefatigable zeal in the cause of education, speaking generally, of the clergy. But, my

Lord, when I look upon all that has been done, I ask, what is the result? I must contend that, compared with the educational wants of the country, we have done next to nothing; we have lighted a lanthorn which only makes us more sensible of the surrounding darkness: we have caused the waters to flow, but what we have effected is but as the jets of a fountain, and not the steady copious stream which is required.

I count for nothing the reports of societies. Without intending it, societies are from their constitution braggarts, and the committees are generally too anxious, as advocates, to make the best of their statements, to be very rigid in examining the details upon which they are founded. Reports are drawn up as advertisements; failures are judiciously passed over, and by that very circumstance the good accomplished is given in an exaggerated and therefore an untrue form. The Treasurer of the National Society has put forth a statement that in 1838 there were 6778 schools in union with the Society, affording accommodation for 587,911 scholars, and he supposes that the schools have now increased, including all of every sort connected with the church, to 10,509, with 911,834 scholars.

The return on which he makes his calculation did not, I believe, attempt to ascertain how many school buildings were secured for education by trust-deeds. Many of these schools may therefore have been held in hired rooms; and we know, in point of fact, that this is the case. In rural parishes they are often merely dame schools, held in rented cottages or rooms. Neither does the statement show how many of these

children were in attendance only on evening schools or on Sunday schools. No evidence is given that sufficient care was taken to prevent a double enumeration of the children in attendance, *both* on evening schools and Sunday schools, or both on day schools and Sunday schools.

I have said enough to show that I think the results of the return, as published by the Treasurer of the National Society, desirous of making out the best case for his constituents, are of very little value; and I have ascertained from him that there are in his possession no additional statistics. It is not however difficult to estimate the number of school buildings which have been erected with the aid of grants from the Government. The Parliamentary grants from 1833 to 1839 were 20,000*l.* a year; from 1839 to 1842 inclusive they were 30,000*l.*; in 1843 and 1844 they were 40,000*l.*; and in 1845 they were 75,000*l.*; or from 1833 to 1846 the whole amount of money granted by the Government in aid of the building of schools was 395,000*l.*

The grants to individual schools appear from the minutes of the Committee of Council on Education to be 120*l.* on the average for each school building, if that average be extended over the whole period. The number of school buildings erected, or in the course of erection, in England and Wales, with aid from the Parliamentary grant since 1833 is therefore 3291, if the whole grants be applied to this object, but on this subject the minutes do not contain information. These schools would probably apply accommodation for 493,650 children, according to the

average ratio of the number of children to the grants of money observed in the minutes. During the same period a certain number of schools has been annually built without aid from Government. The latter schools are often private property, and may therefore, at any time, be resumed for private uses unconnected with education.

If we suppose (and this would be a liberal estimate) that 100 such private schools have been annually erected without Parliamentary aid since 1833, then 1300 elementary schools (the results of unaided private benevolence) must be added to 3291 schools built with public aid; and the proportionate number of scholars accommodated since 1833 may perhaps be raised to 600,000* or 650,000. But this latter estimate must be regarded merely as an approximation to the truth.

There are no exact statistics as to what has been done in building schools secured by trust-deeds, before the interference of parliament in 1843.

Such are the facts of the case, so far as I am able to ascertain them from the printed documents; and the proportion between the present annual outlay and the wants of the country may be shown by one simple fact. The parliamentary grant of 1845 was 75,000*l.*, being more than double the average annual grant since 1833. If 625 schools may be annually built with the aid of this grant of 75,000*l.*, accommodating 93,750 scholars, these numbers represent only one-fourth part of the annual permanent increase of the population, which proceeds at the rate of nearly 365,000 in the year.

To what has now been stated we must add the sad fact that in the majority of the schools erected by parliamentary assistance the salaries of the masters barely amount to the level of the wages of a skilful mechanic, even where they are best remunerated ; in a much larger proportion of the schools, indeed, the salary of the master is permitted to fall below the wages of a labourer by task-work, and in a third class to those of a day-labourer. There is no provision whatever made for the payment of apprenticed pupil teachers, which, according to an estimate I shall presently lay before your Lordship, ought to amount to 623,400*l.*, or, at the very lowest calculation, to 374,985*l.* Instead of apprenticed pupils and trained assistants, we commit the education of the people of England to the wisdom, experience, and discretion of unpaid instructors in the shape of monitors, whose average age is ten years. The fund for the provision of books and apparatus is, according to the reports of the inspectors, extremely low, and the supply meagre. In many instances the Bible, I regret to say, is desecrated by being used as a mere class book, because Bibles can be purchased cheaply ; nor can I here refrain from saying that it is discreditable to the National Society that it has not supplied us with a better class of school books, especially on religious subjects. The blame, perhaps, will be thrown upon the Christian Knowledge Society ; but wherever the blame rests, the censure is deserved, for it ought to be one of the first duties of an educational society to select educational works, or to have them composed.

Proceeding to the consideration of the *quality* of our education, I must begin by remarking that we possess some admirable schools: I have schools in my own parish which might challenge comparison with any schools anywhere established. If I were employed as an advocate of the present system of education, I might appeal to our bitterest opponent, and if he has common feelings of honesty, he would freely admit that we have done much more than, with our scanty resources, he could have supposed to be possible. But where are these schools to be found? In localities inhabited by the wealthy; in districts where the clergy are not only active, but numerous and influential, and where a laity possessing leisure are willing to discharge gratuitously the office of teachers or at least of inspectors.

But go to our poorer districts, not to our towns, but to our manufacturing villages, and there you will perceive how great our educational destitution really is. I am myself surrounded by a district containing two hundred and fifty thousand souls, exclusive of the large towns, in which there are thousands uneducated, or receiving an education worse than none; for where a number of children are gathered together, if some good is not going on, much of evil must ensue from the mere aggregation of numbers. Not one in a hundred attends any place of worship, but the usual practice is for the men to lie in bed on the Sunday morning, while the women cook the dinner, and for an adjournment in the evening to take place to a public-house. I am sure, from what I have witnessed, that however low in principle, and consequently in prac-

tice, many of the clergy may be in Wales, this state of things is not in the manufacturing districts to be attributed generally to any want of zeal on the part of the clergy. The very first object which a respectable clergyman has in view when he receives an appointment, is to form a school. But, suppose him to be placed in one of those poor districts which abound in the land, in which there is no man of wealth resident, what is he to do? Let us suppose him by great exertion to have obtained a pittance sufficient to pay for the hire of a room, having calculated on collecting three or four pounds every year by a charity sermon (little as this seems to be, the collection often is less): let us suppose him to have induced some pious young man, for the love of God, to give up a trade, and to undertake the school with a trifling salary, and with the hope of obtaining a livelihood by the pence of the children. The poor young man having been sent for a short time to that apology for a training school at Westminster, has confided to him, as a great privilege, the sole charge of a hundred or a hundred and fifty little dirty, ragged, ignorant urchins, assembled in the miserable building now dignified by the name of a National School Room, and he is expected, as by miracle, to convert them, in as short a space of time as possible, into clean, well-bred, intelligent children, capable of passing a creditable examination, if by chance an inspector or organizing master pass that way. He begins his work upon these hundred or hundred and fifty children, and upon whom does he depend for assistance and support? The clergyman of the parish

or district looks in occasionally, and gives him a word of encouragement, but the multiplicity of his various and important duties prevents his doing more ; or he thinks, perhaps, that his friend, the schoolmaster, is the only person in his district upon whose co-operation in works of piety he can depend, and consequently so far from aiding the schoolmaster, he looks to the schoolmaster for assistance. And in the school what can the good young man effect ? He cannot educate (it is physically impossible) all the children himself, and therefore he is obliged to have recourse to the monitorial system ; the result of which is, that while a portion of the children are vain, conceited, and puffed-up, a larger proportion are left in their ignorance. I have known instances of children who have been for two years at a National School, and have left it unable to read.

The master seeing this, depressed in spirit, gets through the drudgery of the school hours as best he may ; but has his work ceased ? No ; he must teach his monitors : to them he must impart some knowledge out of school hours, and his mind is still kept on the stretch. He may perhaps be under the necessity of keeping an evening school also. Nor is he even then at rest. Having lamented the inconvenience of the room they have hired for a school, he and the clergyman are found closeted together, devising the best means, from a letter to the Queen Dowager down to the holding of a bazaar, for erecting a building better suited for their purpose. They determine to beg. The principal burden of this begging devolves of course upon the clergyman, and no one who has not ex-

perienced it, can form an idea of the weariness and painfulness of begging from day to day for districts wholly inhabited by the poor. He is, indeed, sometimes cheered by the kind expressions and liberal donations of the wealthy, and overwhelmed with joy at receiving an anonymous five-pound note. But how often does he meet with a cold repulse from some supercilious Pharisee, who, proud of having contributed a few pounds more than his neighbours in his own immediate neighbourhood, insinuates by his manner that if the poor clergyman had done his duty, he would not have need to ask a stranger for assistance! How often has he to endure the insolence of the purse-proud, and to listen to excuses which serve only to remind him how true to nature Shakspeare was, when he depicted the characters and framed the answers of the friends of Timon. The master too is employed in this work; and though he finds himself regarded as one who has no fixed station in society, he very often by his patience and perseverance succeeds wonderfully. They labour incessantly; until at last, by the aid of the National Society, a grant from the Committee of Privy Council, and a liberal donation from Queen Adelaide, the requisite amount is nearly gained. The clergyman then proceeds to build, and guarantees the money that is wanted to complete the work, which, generally speaking, he has to pay from his private resources. There is no complaint to be made; both clergyman and master feel that they have been labouring in their vocation, and in labouring for the glory of God, and the welfare of their fellow-creatures — they have been doing God's

work, in that station of life, however humble, in which he, by his providence, has placed them. No happier feeling than this can exist, and the more humble our sphere of action, the more of spiritual comfort attends this blessed conviction. But it is very clear that the energies which are thus exhausted in procuring funds for the erection of the fabric cannot be directed exclusively, as they ought to be, to the moral edification of those in care for whose souls the labour of love was first undertaken. Nor is the anxiety of the master to cease with the completion of the building; upon him, equally with the clergyman, devolves the duty of collecting the subscriptions needful to defray the expenses; and he has always the prospect before him of being reduced to greater want, at the very time that his family is increasing, by the defalcation of the pence of the children, upon which, either wholly or in great part, his subsistence is made to depend. From increase of the population, the clergyman, meanwhile, as soon as one school is built, has to commence another; and when all is done, he has the satisfaction of feeling that it is only as a drop in the ocean.

In depicting this case I have presented to your Lordship a scene, of which the truthfulness will be recognised by every one acquainted with our manufacturing districts; and I believe that similar difficulties, differing in degree rather than kind, are experienced by the rural clergy. While your Lordship sympathises with these working clergy and masters, and awards to them the credit which is so justly their due, you will regret that the results of such exertion are so often inadequate, and you will perceive how much the

Church would gain, if we were able to direct this zeal to other objects, by leaving to the State the erection of school-rooms, and the sustentation of our schools.

But this is a minor consideration; what I wish to do is to call your Lordship's especial attention to the fact, that while we have good schools, admirable schools, of which we cannot speak too highly, yet education is at the minimum *there*, where it is wanted most. It is a gross delusion to represent the great mass of the people of this country as being under a state of efficient education; and from the want of education the condition of the working classes is every day growing worse. The practical man acquiesces at once in the truth of the assertion of Bishop Butler, that "if this" (the art of printing) "be a blessing, we ought to let the poor man share it with us. And if we do not, it is certain how little soever it is attended to, that they will be upon a greater disadvantage upon many accounts, especially in populous places, than they were in the dark ages, for they will be more comparatively ignorant than they were then; and the ordinary affairs of the world are now put in a way which requires that they should have some knowledge of letters, which was not the case then; and therefore, to bring up the poor in their former ignorance, now this knowledge is so much more common and wanted, would be, not to keep them in the same, but to put them in a lower condition of life than they were formerly."

The truth of this observation of our great metaphysician and divine is, as I have said, at once perceived by the working clergy in manufacturing

districts. The class of persons who formerly were accustomed to hide themselves in the deep recesses of a forest, under the leadership of a Robin Hood or a Rob Roy, and who mingled with their outlawry some generosity of feeling and respect for religion, are now to be found in the still more gloomy alleys and back streets of our large towns, where they obtain a precarious livelihood by pilfering and begging; adding to inherited vice the dissipation of cities, and to their natural ferocity a surly infidelity. These are the persons, and such as these, who are ready at a moment's notice for turbulence and mischief. And for the command of these licentious hosts, leaders are provided under the present system of inadequate education. To meet the wants of those who are endowed by nature with energy of character, or who have parents wise enough to perceive the advantages they secure for their offspring by the culture of their minds, there are, as I have observed, a certain number of good schools. And through these, there are among the working classes many intelligent men, unwearied in the pursuit of that knowledge which a cheap literature supplies, gifted with powers of mind which have been cultivated to a considerable extent, and with a natural eloquence, colloquial and provincial, which has a peculiar charm for those whom they aspire to lead, and who, from want of education, can scarcely understand any other mode of address. They are employed, very frequently, as preachers of temperance or sedition, and sometimes of both, though they form a class from whom, under a better system, schoolmasters might be selected. They are qualified

for almost any office to which they may be elected, and are regarded by the operatives as the representatives of their order. When trade is bad their influence for good or evil is unduly great; and if there did not exist suspicion and jealousy among themselves, they would be more dangerous members of society than they are. I know that many of them are men estimable in the relations of private life, but they are dangerous to the community, because they are discontented, not always without cause, and because their influence is too great, and their power unconstitutional. This influence and power they possess because, by the superiority of their education, they are unduly elevated above persons in their own sphere of life, and they can only be brought back to their proper level by making education what it is now very far from being—universal.

This brings me to remark, in passing, that the subject of compulsory education is one which is worthy of the serious consideration of a Christian statesman. No compulsion can of course be resorted to which would interfere with the liberty of the subject; but there are many indirect and constitutional methods of forcing unwilling parents to extend to their children a blessing which is as beneficial to the children themselves as to the public. The children of many of those persons to whom allusion has already been made are sent out every day to beg by their parents, and they are punished unless, by begging or stealing, they bring home at night a specific sum of money. In vain do the clergy penetrate the dark lanes where these persons reside, and entreat them to send their children to school:

they are put off in quiet times with civil speeches : and in times of turbulence they are, perhaps, pelted and abused. Now it might surely be enacted that, if a child under a certain age be found begging, the magistrates might send it to the industrial school attached to the workhouse, where it could be fed and clothed as well as educated. It would not be just to compel a parent while professing to support his child, to send it to school ; there would be validity in the excuse that the services of the child are required to contribute towards the expenses of the household : but the parent would have no cause for complaint if, besides providing for his child a good education, we were also to make provision for its sustenance. A boy or girl found begging might be thus appropriated by the state and sent to the workhouse, so that the punishment of the parent would be the blessing of the child.

There are, also, occupations in which the labour of children at a tender age is valuable, and has even a tendency to supplant that of persons of riper years, or of adults. The principle of protecting these children from labour before the physical structure is capable without injury of supporting fatigue, and of preventing that labour from being too much protracted, has not only been adopted by the legislature, but provision has been made that such children shall attend school during certain hours of the day which, under these regulations, are withdrawn from the period of work. So far, the education of these children is required by the law ; and the masters of the schools in which they are instructed may be deprived of the

power of giving the required certificates, if they are grossly incompetent or immoral.

Valuable as these regulations are, in as far as they contain the recognition of a principle of vast importance, it is obvious that, as the visitation of the schools is confined to the factory inspectors, already overburthened with duties of a very different kind, and not necessarily possessing any peculiar qualifications for this function, the power of disallowing to a schoolmaster the privilege of issuing certificates must be practically almost inoperative.

This power should be vested in the inspectors of schools. They should be required to examine every factory child receiving education at least once every year, and to certify his progress. A public record of the results of this examination should be kept, and every master who is not enabled to procure for his scholars a certain reasonable rate of advancement in their acquirements should, by that fact be disqualified from further charge of their instruction. Moreover, with respect to the children, wherein would consist the impolicy or injustice of requiring, with respect to every child of thirteen years of age, that he should have attained a certain reasonable amount of proficiency to be certified by the inspector of schools, before he should be permitted to work full time in the mill, and that in default of such certificate, school attendance during three hours daily should be continued ?

The application of this principle may be difficult in some employments ; but I heartily join with the manufacturers of our northern counties in disclaiming for them any peculiar negligence ; and I see no

reason why such regulations should not be attached to rural employments.

If the number of the masters and assistants were increased, so as to meet the educational wants of the country, we should have also a body of men who out of school hours might act as educational missionaries, by going to the parents and entreating them to send their children to school. In every schoolroom a register should be kept of all the children in the district, that the number of those who ought to be in attendance may be discoverable at once. This could be easily accomplished through the civil registrars.

Your Lordship will perceive the object of my present observations. Education is now general: we should endeavour to make it universal; and this, I feel sure, cannot be accomplished without more direct interference on the part of the state than any which now exists. Unless there be state schools, any such compulsory education as that to which I have alluded would be utterly impracticable. But, even setting aside this important consideration, it is impossible for voluntary associations to meet the wants of the nation by a sufficient supply of school-rooms and competent masters. We hear the officers of the National Society, and persons most interested in its welfare, discoursing complacently on the special fund which, chiefly through the exertions of that judicious and indefatigable lay member of the Committee, Mr. Mathison, was established in 1842. The appeal on behalf of the special fund, in aid of the operations of the National Society, was made under a combination of advantageous circumstances, which can scarcely occur

again. I admit that the sum collected was a large one, although it fell very far short of the expectations of those who desired to see a Church movement on an extensive scale. The sum of 151,985*l.* is certainly a large sum to be raised by begging; but when we remember that this is all that could be raised under circumstances the most favourable, those who are earnest in the cause of education must perceive that we must rely for support upon something more substantial than the uncertain and capricious charity of individuals.

I doubt whether those who make such loud boastings of what has been done (positively much, but, as compared with the wants of the country, little,) are aware what the wants of the country are. I will, therefore, enter briefly upon the subject, and call the attention of your Lordship and the public to the real state of the case.*

It will be admitted on all hands that there ought to be a school in every district capable of accommodating scholars in proportion of one in six of the population. † In parishes of 1000 inhabitants there ought

* The estimate is founded on Mr. Cousins' account of the state of education in Germany and Holland; on statistical documents relating to those countries and to France; on information contained in the minutes of the Committee of Council on Education for 1839, explaining the places of school-houses published in that volume; and the Dutch and German Schools, by Mr. Hickson.

† The reports of the Governments of the New England States say that *one in four* of their population is at school. If from this number be deducted those attending superior and evening schools, one in six may be taken as a sufficient attendance for the children of the working classes, of the humble farmers, shopkeepers, clerks, and superior artisans, all of whom would send their children to

to be a boys' school and a girls' school. In parishes of 2000 there should be, in addition, an infant school. It will, I trust, be admitted that no master should have charge of more than sixty scholars, unless aided by an apprentice. In every school containing more than eighty scholars, the master should be aided by an apprentice; and for every additional eighty scholars, by a junior master trained in a Normal school, and by an apprentice also.

I take it for granted that these will be admitted by every one to be reasonable requirements, if there is to be any thing like a general education of the people. With a smaller number of masters it is impossible to educate the children properly; impossible to adopt that moral training which is an essential part of a good education, and which, under the monitorial system, cannot be accomplished. The mind of the educated must be brought to bear upon the uneducated; and more, much more, must be done, than merely to ascertain that prescribed lessons are accurately learned. I have, I believe, stated the minimum of what is required; and I proceed to remark that the population of England and Wales *now* amounts to at least 16,000,000, and by the foregoing estimate the number of children who ought to be receiving education will be 2,660,000. If the schools be supposed to contain, on the average, 160 children, the number of school-buildings required for England and Wales will be 16,625. If, for the sake of simplicity, *masters* only an efficient elementary school. If the schools were thus efficient even children of the higher classes might attend them, as in Scotland, and the blending of the children of all classes is a thing much to be desired.

be spoken of, the number of teachers required for these schools may be more readily computed. In each of these schools a master, an assistant master, and two apprentices, would be required, if the most efficient system were adopted; or 16,625 masters, a similar number of assistant-masters, and 33,250 apprentices.

If an inferior plan of organization were adopted; if *no* assistant masters were employed, and each school were provided with a head master and with one apprentice for every forty scholars beyond the first forty taught by the master, then 16,625 schools, containing on an average each 160 scholars, would require 16,625 masters, and 49,875 apprentices, for the efficient instruction of 2,660,000 scholars. On this plan, the elder apprentices would supply the place of assistant masters.

The latter estimate, as involving the lowest expenditure, shall now be taken as the basis of further calculations. Under a well organized training in elementary and Normal schools, the most proficient and the best disposed scholars would be appointed to the vocation of teachers, and at the termination of their apprenticeship would receive two years' training in a Normal school. Under such a system it might be presumed that every master would enter upon his duties at the early age of 21 or 22 years. Having regard to the expectancy of life at that period, to the probable duration of health, and to the change of pursuits consequent upon the influence of society on the career of the masters of schools as a class, the average period of service for each master cannot be

estimated at more than sixteen years. An annual supply of *one thousand* masters would therefore be required for the elementary schools in England and Wales. It must be borne in mind, however, that no account has been taken of the number of mistresses required, as they have been merged in the estimate for apprentices, and therefore if mistresses be included, the number of principal teachers necessary would certainly be not less than fifteen hundred yearly.

If all the masters admitted into Normal schools were to pass through an apprenticeship of five years in elementary schools, the period of training in the Normal schools might be limited to two years, which, according to Mr. Coleridge's able statement, must be too short a time to those who have not had the advantages of a primary education.

In this course of training each Normal school might contain one hundred students without materially interfering with the moral discipline, by the assemblage of too great numbers. Two thousand students, under training for two years, would render necessary the establishment of twenty Normal schools for one hundred students each. Or, if mistresses be included, three thousand students would require thirty Normal schools.

Having given this statistical sketch of the number of scholars, masters, apprentices, students, and Normal schools required under this scheme, the whole annual expenses may now be computed.

Supposing still, for the sake of simplicity, the schools to be conducted only by masters; it will be requisite to make some addition to the average salary of the

masters, in consideration of the additional salary required for a mistress in one half of these schools. If the average salary which the master ought to receive be stated as 80*l.* with a house, and that of the mistress as 40*l.*; and considering that half the schools (*i.e.* the rural) require only a master, the average salary of the principal teachers may be taken as 100*l.* The annual expense for books, fuel, light, repairs, &c., would be on the average 30*l.* Three apprentices would be required in schools of 160 scholars without a mistress, and two with a mistress. The apprentices' stipends may be estimated, on the average, as 15*l.* each year for each apprentice.

The annual outlay of the schools would, therefore, be as follows:—

16,625	Schools with salaries of 100 <i>l.</i> to principal teachers - - - - -	£	1,662,500
16,625	Schools for general annual expenses, 30 <i>l.</i> each - - - - -		498,750
8,312	Schools with two apprentices, at 15 <i>l.</i> each, or 30 <i>l.</i> - - - - -		249,360
8,312	Schools with three apprentices, at 15 <i>l.</i> each, or 45 <i>l.</i> - - - - -		374,040
	Total general outlay on elementary schools -		<u>£2,784,650</u>

It is presumed that 2,660,000 children would be in attendance on these schools. The school pence received from the children ordinarily vary from one penny for each child to threepence, fourpence, or sometimes sixpence a week. The lowest rate is most general. If we presume that the entire population of school age are at school, and take into account the fluctuations of attendance, it would probably be a

high estimate to suppose, that three-halfpence* would be received weekly from each child, upon a payment during attendance, of twopence per week; or, omitting the holidays, six shillings a year would be thus received.

If the income from voluntary subscriptions be estimated at one-third more than the school pence:

	£
2,660,000 children paying six shillings† per annum, or 1½ <i>d.</i> per week, would provide an income of	798,000
Voluntary subscriptions rate at one-third more	- 1,064,000
Together	- £1,862,000

The expenses of Normal schools would average 50*l.* annually for each student, or for two thousand candidate masters, 100,000*l.*, and for one thousand mistresses, in training, 50,000*l.*

The total annual outlay would, therefore, be 2,784,650*l.* + 150,000*l.*, or 2,934,650*l.*; and, deducting the whole probable income from this sum, a balance of 1,072,650*l.* remains to be provided for, by endowments, or from annual grants of Parliament, or parochial taxation.

As the tendency of some of these sources of supply

* Supposing that the average attendance of scholars is 25 per cent. below those actually entered on the school books, this rate (1½*d.*) involves a payment of 2*d.* per week from the scholars attending the schools.

† The payment of pence on the part of the parents excludes from our schools the children of parents who are indifferent about their education. It excludes some of the very children whom it is most important to educate. Or rather, it would exclude them if, in many cases, the pence were not paid for them by some benevolent fund.

is to dry up the voluntary contributions, the account of the balance to be thus provided for might be liable to increase. But, I ask, my Lord, who that knows any thing of the difficulty of raising money by private subscriptions, can be so sanguine as to rely wholly on voluntary contributions for the annual supply of two millions of money ?

What has been stated has reference to the annual expenses only : as to the primary outlay, I am unable to ascertain with accuracy what has been done, — done perfectly and completely. But let us consider what the primary outlay would be if the education of this country were to be made as efficient as it is in Prussia and Holland.

The cost of the buildings and furniture of each Normal school would be at least 15,000*l.*; and if twenty were established for the training of masters, and ten for mistresses, 450,000*l.* would be required for the fabric and furniture of Normal schools alone. Then, again, 16,625 elementary school buildings for 160 scholars, with a master's dwelling, would each cost 500*l.* (or 8,312,500*l.*), or upwards of eight millions : now, admitting that in this particular department much has been done, that schools, and often good schools, have been erected, I venture to ask whether we have by voluntary contributions expended eight millions of money in school buildings ? The answer to this question alone will show what remains to be done in this one department of the educational plan alone, — that one particular point to which the National Society has of late almost exclusively directed its attention.

If the attendance of one in six of the population at elementary schools be deemed too high an average, let one in eight be adopted, and then we may reduce the foregoing calculations as follows:—

Population of England and Wales	- - -	16,000,000
Number of scholars who ought to be in attendance, 1 in 8 of the population	- - -	2,000,000

As over the same area of country, scholars, fewer in number by one-fourth than in the former estimate, are to be distributed, it is of course necessary to suppose that each school would contain a smaller average number. If taken as one fourth less, or 120 scholars on the average, then the number of schools required

		£
For 2,000,000 scholars, would be	- -	16,666
One Master to each school at 100 <i>l.</i>	- -	1,666,600
Annual expenses of each school at 20 <i>l.</i>	-	333,320
One half of the schools with an apprentice of 15 <i>l.</i>	- - - - -	124,995
One half, with two apprentices at 30 <i>l.</i>	-	249,990
The annual expenses of the Normal schools		150,000
So that the total would still be	- - -	£2,541,571

		£
The annual income from school pence for 2,000,000 of scholars at 6 <i>s.</i> a year, or 1½ <i>d.</i> a week, would be	- - - - -	600,000
From voluntary subscriptions, one third more		800,000
Total income	- - - - -	1,400,000
Balance to be derived from endowment, or annual grants of Parliament, or from local taxation	- - - - -	1,141,571
		2,541,571

If the assistant master had been placed in each school at a salary of 40*l.* a year, the estimate of annual outlay would have been raised 25*l.* for each school, or $(16,666 \times 25)$ 416,650*l.*, making the annual expenditure to be provided for nearly 3,000,000*l.*, and the deficiency, after the probable sources of income are exhausted, upwards of 1,500,000*l.*

That no part of this estimate is exaggerated may be ascertained from the following comparisons:—Switzerland, with a population just equal to that of London, has thirteen Normal schools.

The population of France in 1843 was 34,230,178.

The number of Communes provided with a primary school - - - - -	34,578
Population of the Communes so provided -	33,080,002
Number of Communes not so provided - -	2,460
Population of Communes not provided with schools - - - - -	1,160,176
Total number of primary schools, elementary and superior, for boys and girls, established in France, in 1843 - - - - -	59,838
France has 76 Normal schools for the education of school masters, and 16 for the education of school mistresses, or altogether - - -	92

The course of instruction extends to two years in 49 of these schools, and to three years in the rest of the 76 schools for masters; 62 are said to be large and excellent schools; the remaining 14 are inferior. The whole number of children admitted into the primary schools of France in 1843 was 3,164,297; of this number those admitted gratuitously amounted to 763,820. Those who paid something monthly for their education, 2,400,477.

The population of Prussia in 1831 was	-	-	13,000,000
In that year the number of children under 14 was			4,767,072
Of which the number of those between 7 and 14			
was	-	-	2,043,030
Of these the number attending schools was			2,021,421

For the education of these children Prussia, in 1831, proposed to establish 27,749 primary schools.

For the education of the masters of these primary schools, 33 Normal schools have been established. In 24 of these Normal schools there were 1500 students, and of these 897 remain two years at school; 483, three years; and for the remaining 120 the time is not fixed.

The Normal schools of Prussia supply 750 teachers annually for the charge of primary schools.

The population of Bavaria in 1828 was about 4,000,000. Seven Normal schools existed, and 5394 public or national schools, which were taught by 7114 teachers, and the schools of all classes contained 498,000 pupils, or one eighth of the population.

In the Austrian dominions, in 1838, the population amounted to 23,652,000. The number of children between 5 and 13 years was 2,886,441; the number of primary schools, 19,536. The total number of children in actual attendance, including repetition schools, was 2,338,985. The number of teachers was,

Religious	-	-	-	-	13,182	} 40,024
Literary	-	-	-	-	26,842	

The cost of the schools was 2,795,791 florins. There was one school for every 856 inhabitants. Austria has 14 Normal schools.

In Holland the population in 1835 amounted to

2,528,387. There were in that year of public and private primary schools, 2,832. The number of children attending the schools was 304,459.

In Hanover the population is 1,684,000. There are 3,428 primary schools, containing 214,524 scholars, or 1 in 7·9 of the population. There are six Normal schools.

The population of Denmark in 1838 was 2,032,265, the number of children of age to go to school, 300,000; the number of elementary schools was 4,600; the number of scholars in attendance on them, 278,500; so that the whole population was receiving instruction.

And now having stated what has been done, what our probable resources are, and what is requisite to be done in order to place the education of the people of our own country in the same advantageous position as education in other nations, I think that we must come to the conclusion, that without some more direct interference on the part of the State than that which now exists, we cannot succeed in the great object which every patriot as well as every Christian must have at heart. Upon the present system of educating through the instrumentality of voluntary associations, assisted by the State, there is no probability of our obtaining a sufficient number of efficient primary schools, or that systematic training for the great mass of the people which is an essential part of education. That the present system has been tried, every one must be glad, because unless the experiment had been made, the persons in this country, whether Churchmen or Dissenters, who are earnest

in their religion, would never have been satisfied. With one voice, the Church and Dissent demanded that they might be permitted to attempt that universal education of the people to which both parties had directed their attention before the question of Education became a popular one. The two parties have acted not so much in a spirit of opposition to each other as in a spirit of generous rivalry. The experiment has been made, and it has failed: I mean failed so far as to convince practical men that further measures are absolutely necessary, and that the State must effect what voluntary associations will never accomplish.

Let us, then, see what steps *may* be taken, without violation of religious principle, and, if so, what steps *ought* to be taken. In order to do this, let us ascertain why there has been so strong an objection on the part of religious men, whether Churchmen or Dissenters, against every proposal which has hitherto been made in favour of a State Education.

Statesmen, as well as others, will always find that it is the part of sound policy, as well as of honesty, to "tell the truth and shame the devil." When a suspicion exists that falsehood lurks at the bottom of a measure proposed for our acceptance, repugnance to it is straightway excited. If the State promises what it is quite clear the State is unable to give, then, because its promises are known to be false, a prejudice is excited against its proposals. It is abundantly clear that the State cannot give a *religious* education, as the word religion is understood by unsophisticated minds. The assertion that it is desirable that the

State should educate, and that its education must be a religious one, which is, as I shall show, in one sense true, must greatly awaken suspicion when the assertion is made by those who are known to have no religion, properly speaking, themselves. It is suspected that an evasion is intended, and that it is meant to keep the word of promise to the ear, but break it to the hope. There is an instinct in the religious mind, which excites a suspicion that the principle is enunciated merely to silence opposition; and the question at once occurs to the practical English mind (to which religion is not a sentiment, but a reality); when you speak of religion, *what* religion do you intend? The Churchman asks, is education to be based on *my* religion? if it be, I am ready to sacrifice every thing in order to work with the State. But no; this cannot be; for this would exclude a large and influential portion of the community, the Protestant Dissenters. And then comes the question from the Dissenters; will you base education upon protestantism, or the admission of every species of doctrine and opinion except those which are peculiar to the Church of Rome? This cannot be; because it would lead to the rejection of Roman Catholics. Will you base religion, then, on the Bible, and the Bible only? The difficulty now occurs as to the version to be used, whether the authorised version, the Roman Catholic, or the "Unitarian" version. What, then, is the religion the Statesman will give us as the basis of education? Upon investigating the subject, we find that a notion prevails among careless people, that religion may be treated as either general or special: special religion

is doctrinal, and general religion is some system of morals which, being divested of all doctrine, looks so like no religion at all, that religious persons at once perceive, that when people talk of an education based on such a religion, they seek to deceive themselves as well as us, and utter a falsehood.

Now all really Christian persons must stand opposed to any system of education which being professedly based upon this general religion, which is no religion, will in fact unchristianise this country. To separate the morality of the Gospel from the doctrines of the Gospel, every one who knows what the Gospel is, knows to be impossible. The doctrines of grace and of good works are so interwoven that they must stand or fall together. Faith and works, doctrine and morality, are like body and soul; the pretended mother may be willing to divide them, they who know what the Gospel is, like the true mother before the throne of Solomon, will suffer any affliction before they will consent to it. Satan could devise no scheme for the extirpation of Christianity, more crafty or more sure than this, which would substitute a system of morals for religion. The generality of mankind content themselves always with the lowest degree of religion, which will silence their conscience and aid their self-deception: they desire to believe as little as they may without peril to their souls, and to do only what the majority of their neighbours say they must. On this general religion, which is no religion, — on this semblance of religion, this shadow put for the substance, the majority of the people of England will, under such a system of education, be taught to rest as

sufficient. Instructed that this will suffice, they will proceed no further. They will be brought up to suppose that Christian doctrine is a thing indifferent, an exercise for the ingenuity of theologians, but of no practical importance. They will thus be educated in a state of indifference to the Christian religion; indifference will lead to contempt, contempt to hostility: they will regard the Blood of the Covenant as an unholy thing, and crucify afresh the Lord of Life. Such a system of education would be indeed like snow, it might reflect light, but could not be a source of heat.

I believe that all religious sects and parties will, on this ground, combine to resist any State education which is professedly religious; and I believe that it is because statesmen have supposed it necessary, in order to conciliate religious persons, which they have entirely failed to do, by talking of their education as based upon religion, that the strong feeling of opposition to State education has been excited. But their position will be changed, if they tell us that while the State recognises the necessity of a religious education, it can itself only give a literary and scientific education; and that it will obtain from others a blessing which it cannot confer itself. It makes an essential difference whether a part is put for the whole, which is the fact under the systems hitherto proposed; or whether the literary education of the State be declared of itself insufficient, and only one department of a great work. If the State says that it will make provision for literary or secular instruction, calling in the joint aid of the Church and Dissenters to complete the education; if it divides education into two departments, assuming

one to itself, and offering every facility to those who labour in the other department, a great portion of the objections to which I have alluded will be annihilated.

Nor can there be any objection on the part of the Church to admit Dissenters to an equality in this respect ; because, so far as education is concerned, this question is already settled : the State *does* assist both the Church and Dissent at the present time, and, consequently, what I shall presently suggest will only be another application of a principle already conceded. The notion is now exploded which once prevailed, that the Church of England has an exclusive claim to pecuniary support on the ground of its being the Establishment. Those who, like myself, are called High Churchmen, have little or no sympathy with mere Establishmentarians. In what way the Church of England is established, even in this portion of the British empire, it is very difficult to say. Our ancestors endowed the Church, not by legislative enactment, but by the piety of individuals ; even royal benefactors acted in their individual, not their corporate, capacity, and their grants have been protected, like property devised to other corporations, by the legislature. At the Conquest the bishops were, on account of the lands they held, made barons, and invested with the rights as well as the responsibilities of feudal lords. It is as barons, not as bishops, that seats in the House of Lords are held by some of our prelates ; not by all, for a portion of our hierarchy eminently distinguished for learning, zeal, and piety, the colonial bishops, are excluded. The Church thus endowed and protected, was once the Church of the whole nation : it was cor-

rupted in the middle ages: it was reformed; and, as the old Catholic Church, reformed, it remains among us to this day, one of the great corporations of the land. But it ceased to be the religion of the whole nation when, many departing from it, a full toleration of all denominations of Christianity was granted. It exists, therefore, now, simply as one of the many corporations of the country, claiming from the State, like every other corporation, protection for its rights and its property. It is a pure fiction to assert that the State, by any act of parliament, has established the Church of England, or any other form of Christianity, to which it is exclusively bound to render pecuniary support, or to afford any other support, than such as every class of her Majesty's subjects have a right to demand. This is proved by the impossibility of producing any act of parliament by which this establishment was ordained. The Church has inherited property, together with certain rights, and it has a claim upon protection, precisely similar to the claim for protection which may be urged by the Lord Mayor and the Corporation of London, who are also invested with certain rights and property handed down to them from their predecessors. The Church has no more claim for exclusive pecuniary aid from the State, or for *any pecuniary aid at all*, than is possessed by any other of those many corporations with which our country abounds. To call upon Parliament to vote any money for the exclusive support of the Church of England, is to call upon Parliament to do what is unjust. The taxes are collected from persons of all religions, and cannot be fairly expended for the ex-

clusive maintenance of one. I may indeed, in passing, observe, that the outcry is unjust which is sometimes raised against Government for not establishing bishoprics in the Colonies. If the Government is to support our bishops, it is equally bound to support prelates of the Church of Rome, and Presbyterian ministers, and by seeking, therefore, for such support, we should only fare the worse. If the Church has a right to demand protection from the State, the State has an equal right to demand of the Church that, with her ample endowments, she should make provision for her wants without seeking grants from the public funds, which are raised by the taxation of all the people. I think that our Colonial bishops ought to be supported, not merely by private subscriptions, but by the more wealthy bishops at home: but, be this as it may, we have certainly no right to make a demand for such a purpose upon the State. And if the Church of England claims a right to the exclusive education of the people, it becomes her duty to seek to supply the deficiency of the funds required, by appropriating her property to this purpose. Our bishops are, on this principle, bound to go down to the House of Lords and seek powers from the legislature to sell their estates, and their example should be followed by the more opulent of the inferior clergy. The help of the laity would be then sufficient. It would be better for the Church to have a pauperised hierarchy than an uneducated people; and never could the hierarchy be more respectable than when pauperised in such a cause. But though I shrink not from declaring what must be, and ought to be, the consequence of asserting

the principle that the education of the people, secular as well as religious, pertains exclusively to the Church, I admit that such a measure is not to be required, because the country will not accept the education of the Church ; and for the religious education of those who will receive education at our hands, we have at present sufficient funds, though they are insufficient for that which it is useless for the Church to attempt — the general education of the people.

Having conceded and asserted the principle that in any measure of education the State must admit the co-operation of Dissenters as well as that of the Church ; let us proceed to consider what religious men of all parties would require before they would submit to the direct interference of the State. They would require a recognition on the part of the State of the solemn importance of religious training,—training in what is called special or doctrinal religion. Now, if the State were to establish a school in which literary and scientific instruction only should be given by the master appointed by Government, would not this principle be sufficiently affirmed, provided it were required of every child to bring on the Monday of every week a certificate of his having attended the Sunday school of his parish church, or of some place of worship legally licensed, and also of his having attended for similar religious instruction, at some period set apart during the week ? Let this, then, be a principle laid down,—that the State might endow schools in which instruction purely literary or secular should be imparted, with due care to impress upon the minds of the children the fact, that this instruction is not in itself sufficient ;

but that, to complete the system of education, religious instruction is also secured for them, in accordance with those traditions whether of Church or of Dissent, which they have received from their parents.

To effect this object, there should be attached to every school thus established by the State a class-room, in which the clergyman of the parish, or his deputies might give religious instruction to his people, on the afternoons of every Wednesday and Friday; another class-room being provided for a similar purpose for dissenting ministers. Suppose this to be done, in addition to the requiring of the children an attendance at some Sunday school, and I do not ask whether such an arrangement would be preferred to any other by either party, for each party would prefer having every thing in their own way; but I do ask whether there could be any violation of principle on either side? I ask whether, for the sake of a great national object, there might not be a sacrifice, not of principle, but of prejudice on either side?

Leaving Dissenters to answer this question as they may think fit, I must address myself, through your Lordship, to Churchmen; and I will demand, in the first place, what we shall lose, looking, not to the dignity of the Establishment, which I regard as a question beneath contempt, but to the propagation of Church principles; that is to say, of what we believe to be pure religion and undefiled before God? As to the opportunities of religious instruction, there would be, in most instances, a positive gain, from the fact, that the minds of the children would be better prepared by mental exercise to understand what might

be said to them. If we consider what is done now in the way of religious education in National Schools, generally speaking, and if we bear in mind that, owing to the ambition of some of the chief managers of the National Society, which induces them to bring under their influence as many children as possible, the secular instruction is much greater in proportion than the religious, we shall find that under the proposed arrangement there will be an actual gain. By reference to the Time Table of the National Society's Central Boys' School, as published in the report, we shall find that two afternoons devoted to religious instruction will afford us more time for that department of education than we possess at present; and the benefit to the children will be great in their being taught to distinguish between their religious and their ordinary lessons. In the religious class-room they will be taught to apply to the good of their souls the information they have received in the school, and wrong impressions may be removed.* Immense, too, will be the gain of throwing upon the clergy that department of education, which, being now regarded as part of the routine business of the school, is too often left to the master only. We have, indeed, merely to refer to the reports of the inspectors to see how very unsatisfactory is the present state of religious education in our day schools.

* It has been objected that a clever master of infidel principles might introduce infidelity in his history, moral philosophy, natural philosophy, or any other subject. But, as will be seen in another place, it is contemplated to allow free access to the schools at all times to all persons, and a master thus abusing his trust would soon be detected. On a complaint to the Government he would be removed.

The following are the answers returned from 120 schools in the Northern District, to inquiries issued under the direction of the Committee of Privy Council :

	In Class.	In Gallery.	Each other day.	Not at all.	
1. Holy Bible, read daily? New Testament?	75 15	12	11	7	In about twenty schools, the Scriptures are read regularly twice a-day.
2. Children taught private prayer?	Yes. 28	No. 92			These are prayers additional to the Lord's Prayer, which is almost always taught.
3. Instructed in Church Catechism?	Well. 21	Tolerably. 87	Indifferently. 8	Not at all. 4	
4. In the Liturgy and Services of the Church?	5		33	82	
5. Inquiries made by teachers, how far children have profited by public ordinances of religion?	Yes. 45	No. 75			
6. Progress of children in religious knowledge in proportion to the time they have been at school?	Very good. 15	Good. 56	Moderate. 26	None. 23	
7. School opened and closed with prayer?	Yes. 118	No. 2			

The Inspector, after some commonplace remarks on "the cause of thankfulness that the Word of God is read daily in so great a number (five-sevenths) of the schools;" adds: "It will be seen, by a reference

to the figures given above, that in far the greater number of schools the Scriptures are read *in classes* by the children, as one of their reading-lessons. This is intended as, and doubtless is, in many cases, the most simple means of religious instruction; yet it cannot be denied that in some schools it degenerates into nothing more than a reading-lesson, with no peculiar interest, nor profit, nor object. I have seen cases where the task is gone through without a single question being asked, and where, when the chapter was finished, the books were shut, and spelling commenced out of it! I have seen other cases, where the class has been left entirely under the charge of an ignorant and thoughtless monitor; and when I have inquired, 'What part of Scripture are you reading?' the answer has been, 'Anywhere.' And it was true: without any direction from the master, they read just where the monitor pleased to 'set them on.' I found one little class in the Epistle to the Galatians! Indeed it is not unfrequently the case that the lower classes are reading the Epistles! It is obvious that in these cases there can be no religious instruction, nor peculiar benefit in reading the Word of God. It would seem desirable that a lesson in Scripture should be conducted on a very different plan, and in a very different spirit." I presume that all persons will agree with him on this point, and perhaps not a few consider that his statements nullify his assertion that there is any cause for congratulation that the Scriptures are read, when they are read to so little profit.

He proceeds to remark that "in very few instances

(not one-fourth of our schools) are the children taught any prayers to repeat at home." He also informs us that "the *Church Catechism* is taught (with only four exceptions) in *all* the schools which I have inspected. The exceptions were these:—One, where, of 110 children, only 17 belonged to the Church of England; another, where (unless I misunderstood him entirely) it was the wish of the incumbent; a third, where everything was in much confusion from peculiar circumstances; the fourth, where, though the majority of children belonged to our Church, the Committee of Management were Dissenters, and did not allow it to form a part of the school course. In several parishes, chiefly agricultural, it is taught twice a week, on Wednesdays and Fridays; in some only on the latter day. In a considerable number of schools it is repeated, whole or in part, every day; in some instances twice each day, in the morning and afternoon; but these are not of the number who are 'well-instructed' in it; they have, it seems, repeated it too often, merely as a repetition; they have said the Catechism, but have not been catechised.

"And, I believe, that what I have said above with regard to direct Scriptural instruction, may be applied equally to instruction in the Catechism. Children are frequently taught it by rote."

"The answer," he observes, "to the 4th question in religious instruction, is far from being satisfactory. It tells us that not a twentieth part of our children are tolerably instructed in the Liturgy and Services of the Church; that only about one-third have been taught at all what is the peculiar character, and what

the meaning, and fitness, and beauty of the Liturgy of that Church to which they belong."

Such is the report from the Northern District, and on reference to other reports we shall find the statements equally unsatisfactory. I may refer especially to the able report of Mr. Bellairs, which is more business-like than those of the other clerical inspectors.

Now I ask, my Lord, can it be said that religious education is given in such schools as these? Is it not a mere mockery to tell persons that there is a religious education given in our National Schools, because the children are permitted to dog's-ear a Bible? Is it possible that a religious education can be given in our National Schools, conducted, as the majority of them are, by one master, or mistress, and a set of monitors from ten to thirteen years of age? Is not the education almost irreligious when instruction is given on some important points of theology, and yet no care is taken with respect to spiritual training? For religious education we require more than the Bible, more than the Prayer Book; we require the living Soul of the Instructor, sanctified by grace, to come into spiritual contact with the soul of the person taught: the educated and religious mind must be brought to bear upon the mind untrained and uncultivated. We require to have general principles applied to individual character; and to say that in our National Schools we are giving a religious education until we obtain in each school a master for not more than 30 or 40 children, is to assert what is not true. That there are many, very many, National Schools, in

which the highest religious instruction is given, I know; but we cannot say this of the majority.

Do I say, then, that there is no religious education in our large manufacturing districts, except in the neighbourhood of the wealthy? No, indeed. We may bless God that we not only possess a system of religious training, but that we are year by year visibly improving upon it. But the religious education is given to the people in our Sunday schools. The National Schools are, in fact, only nurseries for our Sunday schools; they are only what Government schools would be. The mainstay of religious education is to be found in our Sunday schools.* The most

* According to the statement of the Rural Dean of Castle Camps, in Mr. Allen's report, it appears to be the same in agricultural parishes. He says, "Situated as the clergy are, they are for the most part obliged to make the Sunday school the main point, and therefore the daily schools do not afford a fair criterion of the state of education. For the most part we can now collect but few children beyond ten years of age, and the greater part of them are much below that age.—The greater part of the daily schools are in fact infant schools; so much so that in this parish (Castle Camps), four years ago, having consolidated the schools which were in different parts of the parish, I have felt it right to separate them again, as the children were so young that the school during a good part of the winter was in a great measure deserted; and with our present teachers, I think them better taught in small schools than in large ones. I collected my Sunday school for Mr. Allen to examine, and he expressed himself pleased with it. To the head classes of this I devote my chief attention; and perhaps I may mention, that in the course of my attendance on the sick, I never met with such instances of ignorance as were common some years ago With regard to this county, great improvement has taken place within a few years; and during the past year, greater grants have been made by the Cambridge Board than at any former period. In a great number of parishes in this county, if school-rooms are built, it must be in a great measure

earnest, the most devoted, the most pious of our several congregations are accustomed with meritorious zeal to dedicate themselves to this great work. All classes are blended together; rich and poor, one with another, rejoice to undertake the office of Sunday school teachers. Many young men and young women, who have no other day in the week for recreation and leisure, with a zeal and charity, (for which may God Almighty bless them!) consecrate their little leisure on the Lord's Day to the training of little children in the way they ought to go. Each has a separate class, and becomes personally acquainted with the character of each member of the class. He visits his children at their homes, walks with them, converses with them, and being a person of spiritual experience, is able to give that advice which a soul aspiring after heavenly things so greatly needs, and which none but those who know what spiritual difficulties and spiritual comforts are, can impart, — while in all peculiar cases he has his pastor to whom he can refer his young charge, or from whom he can himself receive directions how to proceed. The Sunday school teacher prepares the children to be catechised at church, and

from grants of public societies and the Board of Education I may state that in visiting the sick, I rarely *now* meet with a person not well acquainted with the great principles of his faith. I regret, for the reasons I have mentioned, that the Sunday schools do not fall within the scope of the inspectors of the Board of Education, as I am satisfied that a fair judgment can hardly be formed from the mere inspection of the daily schools. It is true that our daily schools are and must be to a certain extent inefficient; but as far as the clergy are concerned, they certainly in most cases are in a great measure, and in others entirely, supported by them."

when the season for confirmation draws near, is able to inform the clergyman of the advice which is needful in each particular case among his pupils, the characters of whom have been long before him. The children act in subordination to the teacher, the teacher to the superintendent, the superintendent to the clergyman. Young persons, too old to remain as pupils, permit themselves sometimes to be formed in classes, to be prepared, on the week-day, for the duties they are to perform on the Sunday. In the parish in which he who has the pleasure of now writing to your Lordship resides, there is an association of Sunday school teachers, which numbers six hundred members, who meet at stated times to converse on subjects connected with their high and sacred calling, and to receive instruction from the clergy. Happy meetings they are, and may they be blessed to the spiritual edification of both clergy and people!

It is here that we are to look for the real religious education of our people, and to the perfecting of this system, religious persons must bend their minds. No Government system of education can interfere with this; but on the contrary, if the day schools turn out well disciplined children, thoroughly grounded in all that they profess to know, the duties of the Sunday school teacher will be lighter,—the children will come to the Sunday school, and to be catechised at church with that advantage which is now only possessed by those who live in the vicinity a good National School; a circumstance which must always be doubtful, while the majority of the masters remain untrained. Even now we cannot command the at-

tendance on the Sunday of all the children who receive our instruction at the week-day schools.

When I propose to devote to religious instruction the afternoons of two days in the week, I would venture to enquire how many of the clergy, overworked as the working clergy are, can bestow more of their time than this upon this one department of spiritual labour? I know the diligence of some of our brethren, that they attend their schools daily, opening them and closing them with prayer offered by themselves. But how few are they who have time to do this regularly, and in how many schools, for want of a fixed time for the attendance of the clergy, is the religious instruction given in a desultory and therefore in an unsatisfactory manner. Fix the time of attendance, let us be bound down by definite hours, and it will be better for us as well as for the children; and the clergy will no more neglect their duties at the school-room on Wednesdays and Fridays, than their duties at church on the Sunday. As to daily prayers; if the clergy see fit to attend half an hour before the business of the literary school commences, and at the time when the school closes, they may still have the children in the classroom, and commence and close the labours of the day with prayer. Not that I mean to say that all the work must devolve upon the clergyman; where there are many children, he, in his class-room will, like the schoolmaster, require the help of assistants; and assistants will be, I trust, provided for him from the Normal schools of the Diocesan Boards, to which I shall presently have occasion to refer. There will still be need of Church schoolmasters; but they will be

persons not confined to the work of education, but be under the employment of the clergy in various ways. Besides assisting in the church class-room on Wednesdays and Fridays, and acting as superintendents of the Sunday school, they will be able to assist in various other charities of the parish; in visiting the sick, in calling upon the parents of the children, in recruiting scholars, in increasing the desire of education, in showing parents how they may aid the labours of the schoolmaster and the clergyman, and in leading whole families, now left in ignorance and irreligion, to a sense of their duty to God and their families: they will act, in short, as deacons, and they who wish to see in the Church the restoration of an efficient diaconate, will see that by the measure now proposed their object will be promoted rather than retarded.

Let me add, too, what I have hinted at before, that the clergy being exonerated from the extreme care, as in many cases it is, attendant upon raising the funds, not only for the erection, but for the sustentation of the schools, will have more time to devote to their spiritual duties, and more money at command to build new churches, or, what is more important, to support a greater number of working clergy.* We

* "It seems probable, on the whole, that about six millions of the inhabitants of England and Wales (including the great body of the town and manufacturing population) are beyond any effective control and guidance of the Established Church, with her present means; and that not less than 6000 additional clergy are requisite at this moment to place her in a state of full efficiency."—*An Enquiry into the possibility of obtaining means for Church Extension, without Parliamentary Grants*, by the REV. W. PALMER, M. A., p. 13.

should not forget that it is not the business of the clergy to give secular instruction to the people. It is good and charitable to do so, in the absence of other means; but it is not our peculiar vocation. Our business is to catechise the children at church, and to provide for their being prepared to receive our instructions at that time. Ample opportunity is given under the proposed system for such preparation; and having secured this, I cannot perceive why we should refuse to permit the merely literary instruction to pass into hands better able than our own to do what we wish to see done.

In alluding to the exertions of the clergy, and the labours they have to encounter in the erection and sustentation of their schools, I have pointed out the advantages which will accrue to ourselves as well as to the public, by a measure which, throwing the burden upon shoulders better able to sustain it, will enable them to devote the whole of their time, a large portion of which is now occupied by financial arrangements and calculations, to duties more directly within the scope of their calling and more exclusively spiritual. But here we shall be met by the prevalent notion, that by supporting the National Society, and refusing, except through that Society, to co-operate with the State, we maintain the principles of the Church; whereas I contend, that if we fairly consider the case as stated above, we can maintain those principles quite as powerfully under the proposed as under the present system.

Upon any voluntary association it is impossible to place dependance; and they who would rely upon the

National Society, considered apart from its Normal schools, will soon find that they are leaning upon a broken reed. It is very true that the National Society has been instituted "for the education of the poor in the principles of the Established Church throughout England and Wales." This sounds well, and awakens the zeal of Churchmen in the cause of the Society. But in the present divided state of the Church of England, the question arises, What *are* "the principles of the Established Church?" We go to one party, and they tell us, with all appearance of reason, that by "the principles of the Established Church," in the article of Education, is meant the principles of that Catechism which the Church has drawn up with an especial view to the training of her children in the way they ought to go. We go to an opposite party, and they tell us, that the Church Catechism is "trash;" that if used, it must be used in a "non-natural" sense; and that by Church principles are meant any principles not in accordance with the Church of Rome. The latter party accuse those to whom they stand opposed of popery, and they are again accused by their opponents of what many consider to be equally bad, puritanism, or latitudinarianism.

Between these contending parties, how can the National Society act? The question is virtually put to the Society, What do you mean by "the principles of the Established Church?" An answer to which question the officers of the Society find it inexpedient to give, because any definite answer would immediately occasion, on one side or the other, the with-

drawal from the Society of a large number of subscribers. Hence the Society does in fact become little more than a society for raising and distributing funds, and it can be of no real importance to the clergy through whom the assistance they require is supplied. A society is, in fact, what the managers of the society think fit at any time to make it; and the question is not, what are the terms used by the society, but how are the terms understood by those who have the chief part in directing its operations. The purpose of the Society is stated in a quotation from its report, which I have already given; and the terms of union with the Society are sufficiently plain, as a plain man would suppose. But according to the interpretation put upon these words by those whose interpretation is authoritative, they mean nothing more than this, that if we can educate the people on the principles of the Church, it is desirable to do so, but if those principles are not acceptable, we may at our discretion dispense with them. We find the following statement in a letter quoted with general approbation, and without any expression of disagreement, by the Bishop of Chester in the third note to his fourth Charge:—

“I would particularly state, that the children attending the National Schools here, or anywhere else that I know, are not, as was said in the House of Commons lately, all required to attend church on Sundays. We endeavour to see that they keep holy the Sabbath. Where the parents are decided Dissenters, they are expected to go with their parents to the chapel, and to the chapel-school. If Dissenters

are careless about the religious welfare of their children, we then strive to bring them to school on Sundays, and take them twice to church. I can hardly doubt that the practice here described has been common in all parts of England. Indeed, in the debate on Education, which took place in the House of Lords in July of last year, as reported in *The Mirror of Parliament*, the Bishop of London quotes a passage from the Report of a Committee of the House of Commons on Education in 1818, stating, that ‘in many schools where the National system is adopted, the Church Catechism is only taught, and *attendance at the established place of worship is only required of those whose parents belong to the Establishment.*’ He himself in the same debate says: ‘I know that it is practicable to educate the children of Churchmen and Dissenters together; having been president of a very large National School, to which children of every denomination, Jews not excluded, were admitted. I know that it requires very judicious management to avoid giving offence to Dissenters: yet we have enforced our rules judiciously; and the Dissenters are content to leave their children in our hands, to receive instruction in what are held by the Church to be the fundamental principles of Christianity.’ These words plainly imply, though they do not positively assert, that attendance on the Lord’s Day was not exacted from all the children. Moreover, the Archbishop of Canterbury, the President of the National Society, in the speech with which he opened that debate, when arguing that the National System of

Education embraces the orthodox Dissenters, expressly states: ‘The great object is the giving the Church the means of making the children attend the parish church; *but if their parents take them to any other places of worship, they are not refused permission.* This has been done in some of the large schools in London; and at the present moment there is a school in Westminster, where there are upwards of forty Roman Catholic children.”*

Now, my Lord, I will not deny the desirableness of admitting all persons of all sects and parties to schools established for educating the people of this country; for that point I am contending. But with all the deference and respect which are due to such high authority as that which I have given above, I may ask why, if Church principles may be dispensed with at the caprice of the clergy, are we to waste our valuable time in raising subscriptions for the National Society, and in erecting schools to be in union with the Society, when what the National Society designs to do would be done better by the State if we would only permit the State to have the control? If the distinctive principles of the Church of England may be dispensed with, whenever it is deemed expedient to do so, in the National Schools, those schools may be as well in the hands of the State as under the direction of the National Society. Give us a theory, and we can argue for it; give us a principle, and we can die for it: but why should we be beggars for a Society

* This passage is quoted as forming part of a controversial note in a charge by Archdeacon Hare, in the Appendix to Mr. Allen’s report to the Committee of Privy Council on Education.

which has neither theory, nor principle, nor anything else to kindle zeal ?

I know, of course, the answer, which will here be given, and which, on one occasion, was given, namely, that by an occasional and judicious sacrifice of principle, the clergy will retain, what otherwise they cannot do, the education of the people in their own hands. Now to such a system, I for one, can never consent, for it would sacrifice Church principle in order to gratify Church ambition. My object in the proposal I am submitting to your Lordship is the very reverse of this; it is for the clergy to make every sacrifice *except* that of principle. Those who think with me do *not* wish to have the education of the people in our hands, unless the people are willing to accept the education which we, as ministers of the Church, are commissioned to give. Still less do we wish, as some influential parties in the National Society have suggested, to allure children of Dissenters into our schools, under a promise that the Catechism shall not be taught, while all the while we have it in our hearts to induce them, when they grow up, to become Conformists. We simply seek the liberty which is conceded to all, to teach those who are willing to receive our instruction, according to what we, being Churchmen, have received as the words of truth. As to the formation of a Church party distinct from Church principles, we repudiate the idea.

I am inclined to contend that the clergy will be more at liberty to propound to their children the doctrines of the Church under the system I propose, than they are under the existing system. They will

not be restrained, by motives of policy, from teaching the truth, and the whole truth, and they will have even more opportunity for doing so than they have at present. It is undoubtedly true that Dissenters will enjoy equal liberty; that their privileges will be the same; but this is precisely what I ask the clergy to surrender, jealousy of Dissenters. Let us put all thought of Dissenters out of the question; whether they take the lead or follow the lead, is only a question in which the pride of the Establishment is concerned; let us pass it by, and simply seek to ascertain whether or not we can educate the children whose parents will accept a Church education at our hands, as well under the system I propose as we can do under the circumstances in which we are now placed? I have no fear as to the answer unprejudiced minds must give to the question. We shall obtain a great boon for our country without any spiritual loss to ourselves. I believe that Dissenters will return a similar answer to the same question if they will consider it fairly; and so both parties will remain precisely in the same relative position as that which they at present occupy. And here I am free to admit, that if it can be shown that any undue advantage is given to the Church over Dissent by my present proposal, this will be, so far, a valid objection to it. It would be absurd, as well as undesirable, to attempt any retrograde movement, and to place Dissenters, in the cause of education, at a disadvantage. I only ask for a fair field, where, in educating the people, we may display, not opposition, but a generous rivalry, as is the case, for the most part, at the present time. We

cannot unite with Dissenters, because we cannot unite without a compromise of religious principle on either side: such I do not expect from them, and such they have no right to expect from us. But as for political privileges, these we would readily concede to them for the good of our country; nor would we allow any establishmentarian pride to offer an impediment in the way of public improvement.

There still remain two important points, which in every scheme of elementary education must come under consideration, and to which, though it be a subject which I am not very competent to discuss, I must now call your Lordship's attention. I allude to the system of Finance, and to the local Governing Body. They depend very much the one on the other.

Upon entering upon this subject, I must remark that one of the chief objections which is felt by practical men to lie against the measures hitherto proposed for State education is this, that the local management would devolve, in this country, upon persons most incompetent, generally speaking, to superintend the education of the people, if the funds being raised by parochial taxation were placed under the control of parochial representatives. In towns, if the superintendence of the education were to be assigned to the municipal corporations, there would at elections be endless disputes and controversies between Churchmen and Dissenters, whigs, conservatives, and radicals, and the triumph of either party would act detrimentally upon the schools. Any one who is conversant with manufacturing towns will bear witness to the truth of what I now say, unless he be entirely blinded by

his prejudices. That a local fund would be necessary, and local superintendence expedient, I fully admit: but we should make the locality as extensive as possible, and endeavour to obtain as superintendents persons removed, as much as possible, from the littleness and disputes of local politics.

Now it seems to me that instead of charging the local fund on the parochial assessment, we should rather raise it from a county rate, to be granted by the magistrates at the quarter sessions. By the county magistrates certain school districts throughout the county might be defined, and for each district a Board of Management should be formed, the functions of which would be to elect and dismiss masters and mistresses, to provide for the regular visitation of the schools, to settle and to decide whether or not in any particular school the school pence should cease to be received as part of the master's salary, to apprentice the pupil teachers, to purchase books, apparatus, &c., to attend to the repair and ventilation of the school-rooms, and to make provision for their general management in all respects.

The Board of Management should depute one of their number to report on the state of the schools in the district at every quarter sessions. And there should of course be a power of appeal to the President of the Committee of Privy Council on Education.

The Board of Management should be open to all persons without any religious disqualifications whatever, and should be of a mixed character, so as to be void of political or sectarian bias.

The salary of the master might be derived in part

from the school pence, except in localities where the non-payment of pence might be deemed expedient; but a certain minimum stipend should be also secured by law, with power on the part of the magistrates to raise the stipend to a fixed maximum. This salary should be charged on the county rate.

The master should also have the prospect of gratuities from Government for great success in the management of his school, and in the training of his apprentices. The gratuities should be charged on a central fund.

This central fund should consist of some annual vote of Parliament, administered by the Committee of Council on Education.

Out of this central fund the stipends of the apprentices, being dependent on their continued proficiency, and therefore determinable by the Government, should also be charged.

It might be well to have commissioners in the first instance appointed by Government to provide for the erection of a school in any place where there are a thousand inhabitants, and no good school already established. Care should be taken not to place a Government school in any place in which a good school, conducted either by Churchmen or Dissenters, at the present time exists. But an offer might be made, on the part of the Government to defray the expenses of any existing school on its being transferred to the magistrates, with the understanding that the trustees of such school, and their successors, should become members of the Board of Management, and have the exclusive use of the school-room on

Sundays. Where new school rooms are to be erected, private contributions might be accepted on similar conditions: a certain sum being subscribed, the subscribers might elect five trustees to become members of the Board of Management, and to occupy the building for a Sunday school.

This would prevent the drying up of the sources of private benevolence: these I would also call into play in aid of the Normal schools, a subject to which I must now advert.

In its Normal schools the National Society has been pre-eminently successful; it possesses three:

1. St. Mark's College, Chelsea; of which institution it is quite impossible to speak in words of too high praise: under the direction of a principal, the Rev. Derwent Coleridge, who has devoted to the cause of national education the energies of no ordinary mind, this Normal school may be considered as a model of what such establishments ought to be. It is capable of accommodating seventy students, and the period of training is three years.

2. The Battersea Training School; which contains seventy-one pupils; the period of training being one year and a half—too short a period; though the energy and kindness of heart displayed by the principal, the Rev. Thomas Jackson, will go far to remedy the disadvantages occasioned by this arrangement.

3. The Whitelands Training School for mistresses, containing about fifty-four. The period of training is for three or four years; and to this institution also the very highest praise is due, as those assert

who are most competent to bear witness on such a subject.

It is by these establishments that the National Society is likely permanently to benefit the country. There is another establishment belonging to the Society, which does not deserve the name of a Normal school, though it has not been without its use, in which young men are received for six months. It is connected with the Central School at Westminster, and can only be regarded as a temporary arrangement, a mere make-shift.

In addition to these, some of the Diocesan Boards have also established Training Schools; among which I may mention the following:—

I. The York and Ripon Normal school, which, under the able management of the Rev. Mr. Reid, is considered as the great Training School of the North. It is intended to accommodate fifty-five masters and thirty-five mistresses; the period of training being three years. When the buildings now in the course of erection are completed, this establishment will present us with another model of what a Normal school ought to be.

II. The Chester Normal and Model schools are intended for the accommodation of seventy students; and recently contained fifty. The average period of training is nearly a year and a half. The character of this institution is not quite as high as it once was.

III. In the diocese of Durham buildings are about to be erected for a school, in which twenty masters are to be trained for about two years.

IV. The school for mistresses at Salisbury deserves

to be distinguished from the remainder of the diocesan schools, by the superiority of its plan of training. This school trains twenty mistresses, during a period of two years, and usually contains nearly that number.

V. The Training School which is connected with the school for the daughters of the clergy at Warrington will probably train thirty mistresses, with more than average success.

I have no sufficient information concerning the present condition of the Training School at Lichfield, which, however, not long ago contained twenty-five youths, in a course of training intended to extend to two years.

There are other diocesan Normal schools which, however, hardly fulfil the objects of such institutions, failing either in the limited scheme of their studies, or in the period of training, or else in the want of efficiency in the practising school, and of adaptation in the instruction and training to the wants of well-conducted elementary schools.

Of Dissenting Normal schools I only know of that which belongs to the British and Foreign School Society, in which fifty or sixty young men receive from six to nine months instruction and training, preparatory to their being intrusted with elementary schools connected with that society. It is also said that there is a School at Brecon, in South Wales.

Although we fall short of the twenty-five or thirty Normal schools which are necessary to supply a sufficient number of masters for our schools, yet your Lordship will perceive that we have here a set of

valuable Normal schools established by private benevolence, which may be increased; and what I would suggest is this, that instead of forming Normal schools, the Government should establish a Board of Examiners, without a diploma from whom no master should ever be appointed to a Government school. As a previous qualification for such an examination, each candidate should be required to produce a certificate of his having attended for two years, at least, at one of the existing Normal schools, or such other training schools, whether of the Church or Dissent, as may hereafter be licensed by the Lord President, on the plan adopted, I believe, with respect to medical schools by the University of London.

If it be objected that neither Churchmen nor Dissenters would be inclined to maintain their Normal schools under such an arrangement, I can only say, let the experiment be first made, and, if it fail, then the Government might undertake the support of Normal as well as primary schools. But the impression on my mind is, that this is a mistaken view of the case. In the Church, as I have before shown, we are in want of more clergy and of lay helps, properly trained, and duly licensed, after examination by the bishops. We require a real not a nominal order of deacons, to be constantly employed, and the assistance of sub-deacons; and we require for them good and cheap education. If the funds of the National Society be directed to the one object of establishing good Normal schools, and if the parishes are relieved from the heavy expenses incurred by the support of the primary schools, we shall have the means of employing

these deacons and sub-deacons, or lay helps, to a much greater extent than we can do now: we shall require them to assist also in that department of the education which will devolve upon us, and for their education the Normal schools will be available, as well as for those who shall present themselves as candidates for masterships. Dissenters could, I presume, attach Normal schools, without difficulty, to their colleges, and to this plan we might therefore expect them to accede.

And now, my Lord, in conclusion, I will briefly recapitulate what has been suggested in this letter. There are to be two classes of schools:

I. The schools of religious doctrine, precept, and training.

These schools are to be held on the Sunday, and on the afternoons of Wednesday and Friday.

They are to be supported by the voluntary contributions of religious congregations.

The master of the literary school may act as the superintendent of a Sunday school, when elected by the trustees of such school.

When the trustees of any existing school permit the buildings to be used as a Government school, such trustees shall be at liberty to use those buildings on the Sunday for a school of religion.

When any new school is erected, it may be used for the same purpose by trustees contributing a certain sum towards the erection of the edifice. The superintendence of the schools of religion or catechetical schools would of course rest with the Bishop and the parochial clergy, so far as the Church schools are concerned. Dissenters would make such regulations as to them might seem expedient.

II. Literary or secular schools, which are to be taught by masters and apprentices holding diplomas from the Government, awarded after examination by a board of examiners appointed by authority.

The master must have received a regular training in a Normal school established by the Church, or in a Dissenting school, licensed by the Government.

The apprentices must be bound by indentures to serve a certain number of years at specified stipends. They must receive instruction from the master, and be examined from time to time by the inspectors of schools, and certificates of regular progress in acquirements and skill must be required for the payment of their stipends.

The supervision of these schools should rest with the magistrates and lay-inspectors appointed by the Committee of Privy Council.

The funds, with the exception of the stipends of apprentices, and of occasional gratuities to deserving masters, should be provided out of a local fund raised by a county rate, and from Parliamentary grants.

In these schools, let the objects be (1.) strict, moral discipline, which can only be enforced by well-trained masters, with diligent apprentices or under masters: (2.) the exercise of the mental faculties; the ploughing of the soil as it were, preparatory to the sowing of the seed, which is much more important than sciolists are aware of, and in which, as regards our lower classes, the present system is deficient. This implies, that whatever is taught, be it much or little, be it mathematics to the higher classes, or spelling to the lower, shall be taught well, correctly and completely. Slovenly teaching makes slovenly minds, and slovenly

minds are immoral. In order to improve the social condition of the people, they require to have their minds in early life well trained by consistent discipline and exercise, so that they may be capable not only of reading but of thinking. To accomplish this under the monitorial system is impossible.

The fundamental principles of every subject should be duly explained to the pupils, which can only be accomplished when they are fully understood by the teacher: we cannot give unless we have received, and from an empty bucket water will not flow. The object in a primary school, should be to lay a good foundation upon which, according to the circumstances under which he is placed, the pupil may hereafter erect a superstructure. The very great importance of this mental culture, as distinguished from the mere acquisition of knowledge, must be apparent to every thoughtful mind. In what indeed is the difference more striking between the upper and middle, and the lower classes of society, than in this, that owing to early attention to mental training, the upper and middle classes are better prepared to seize, apply, and use any information which may be subsequently obtained. To learn a little well, correctly, and completely, is far better than to receive information on a multitude of subjects; it is by receiving and digesting information that the mind is exercised; and therefore, (3.) another object must be, to have correct instruction given in reading, writing, arithmetic, the elements of mathematics, geography, music, drawing, history.

The books to be used must be selected or prepared under the direction of the Committee of Privy Council;

but as, in history especially, subjects might be introduced which might be regarded by some parties as objectionable, provision should be made for the due consideration of any objections which might be advanced, on the one side by the clergy, or on the other by Dissenting ministers. Bibles should be on the shelves for the use of the school of religion; but it must be a law that the Bible shall never be used as a class Book. And above all things, selections from the Bible, as mere moral lessons, should be avoided; for such selections would lead to some of those consequences, from the dread of which, as I have shown, the opposition to a Government system of education is raised. Such a proceeding is calculated to induce children and their parents to suppose, that instead of deferring to the Bible as the great charter of their religion, they may pick and choose from it whatever may commend itself to their judgment, rejecting the rest. Every religious man is jealous of that Bible which has been given unto us by a jealous God; and he will deprecate above all things the notion which selections from it would inculcate; that it is a Book which contains some things which are good, but many that are useless, and other things which may be rejected. This would be, indeed, to lay deep the foundations of rationalism. We must have the Bible, and the whole Bible, — or no Bible. To make the Bible a class Book where the education given is avowedly secular, is a profanation of the Sacred Volume. Children ought to be taught that it is, what it is in truth, the Word of the living God, too sacred for common use, and to be employed only when religious instruction is given.

I am not ignorant of the fact that the main objection to this proposal, on the part of some, will rest on my desire to place the appointment of the Board of Managers in the hands of the county magistrates, instead of having recourse to the representative system. There are however many who will agree with me in thinking that on such a subject the representative system, involving canvassing and controversy, triumph and defeat, is the very worst system that could be adopted. What relates to education should come with authority; it should be the ordinance of a paternal government. And those who know from experience the bitterness of local politics, (I intend not to blame one party more than another,) will feel the importance of the suggestion which I offer of placing the supervision of the schools in the hands of persons interested in the general welfare of a county and cognisant of the wants of particular localities, yet removed from parochial or corporation cabals. If we find that no objection is raised to this measure on the part of the clergy, although the concession is great to those who think much of the dignity of the Establishment, it may be hoped and supposed that in other quarters also there will be a willingness to concede a point which does not involve a principle, in order to secure an important object. The best plan would be to obtain the whole fund from a Parliamentary grant to be placed at the disposal of the Committee of the Privy Council, but it would scarcely be possible to obtain a parliamentary grant to the amount required.

Great sacrifices, I am sure, every one will be prepared to make, who are really aware of the social misery and danger which exists in some parts of the

manufacturing districts, who reflect upon the masses of the people who *might* be happy and *are* wretched, and on the immorality which through ignorance abounds in the land. When we realise the spiritual starvation around us, we shall be prepared to make any sacrifice, except those of our religious principles, to secure for our poorer brethren the blessings which must result from a good education. The evil exists. We must meet it manfully by self-denying exertion, and especially by that kind of self-denial which is perhaps the most difficult, and therefore the most meritorious — the sacrifice of party prejudice, and the petty jealousies which pertain to party spirit. When the foreign enemy threatens our common country, it is a glorious thing to see how Englishmen cast aside all party feeling, and unite as one man to repel him: so let it be in our warfare against ignorance and immorality: casting aside all minor considerations, not involving principle, may we be united in one common cause, doing not what, abstractedly, considered we should deem to be the best, but the best in those circumstances under which the providence of our God has placed us.

I have the honour to be,

My Lord Bishop,

Your obedient humble Servant,

W. F. Hook.

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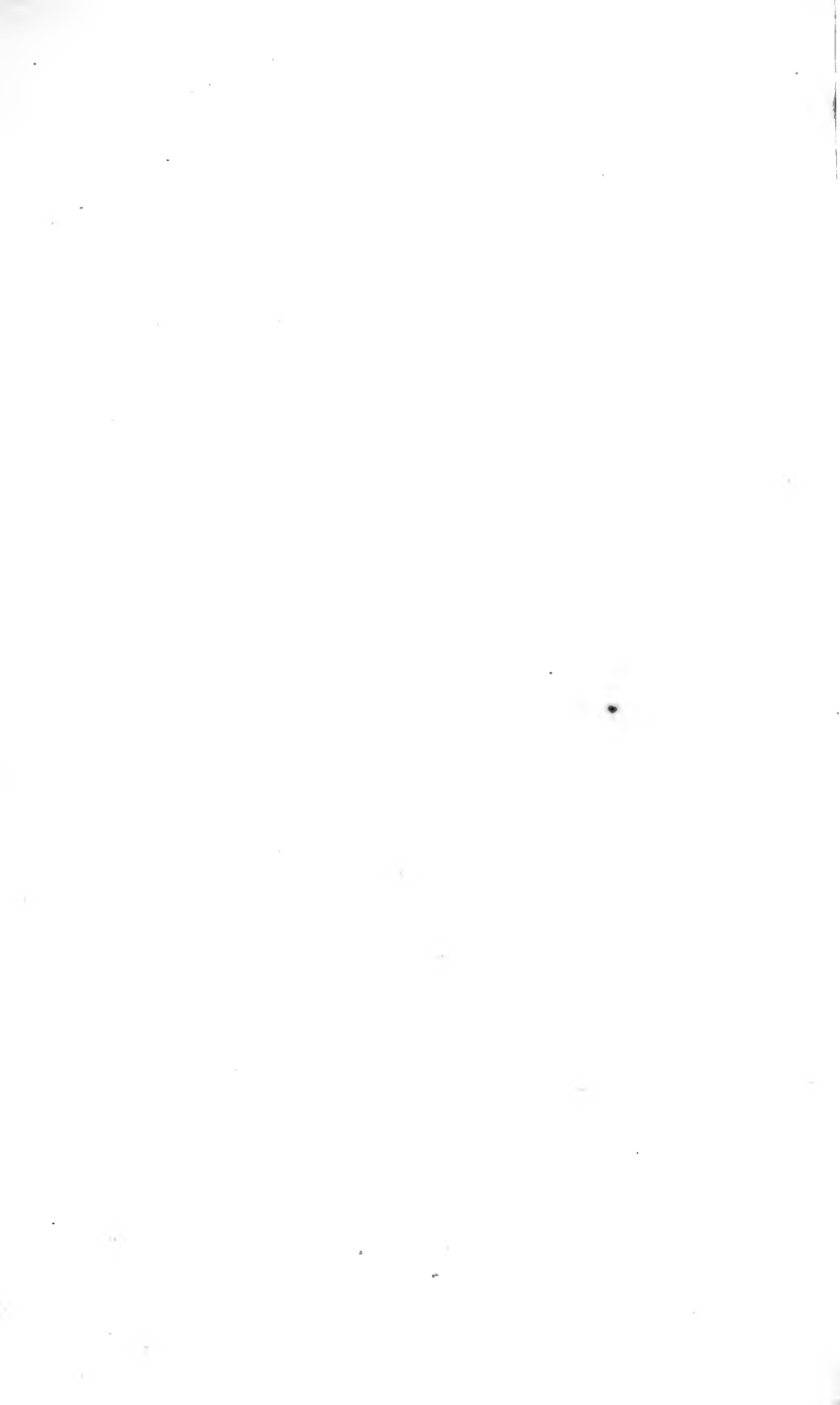
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written by H. J. of Canterbury
at T. Wells 28 Jan 1845

